

TEMPERANCE.**TEMPERANCE AS IT AFFECTS WOMEN.***(The News, England.)*

The Duchess of Bedford spoke at the Folkestone Congress on temperance as it affects women of the upper and middle classes, and especially on the practical wisdom of total abstinence from a personal point of view. Her Grace said:

"If we are not all conversant with the characteristics of the age in which we live, its intellectual movements and its chief currents of thought, we cannot fail to see the bearing of this question as on many others which occupy and, indeed, engross our minds. This question of total abstinence has a national aspect, and it is being nobly dealt with by competent thinkers, but it has a personal aspect as well. Is it not a fact that the demand made by the exigencies of modern life upon our nerve-power is producing maladies and discomforts which are tormenting this generation in ways too numerous to mention? It is scarcely an exaggeration to say of those who live in large towns that every one is exhausted, every one needs restoratives, and that many people take them. The difficulty of meeting the extraordinary demands of modern life with an ordinary stock of strength should make us realize that some special cultivation should be given to the powers of self-control, the quality which above all others is needed, if women are to reach the full development towards which so many noble aspirations are tending at the present time.

"It is probable, however, that we are all in full agreement on the need of self-government, while we still differ as to the value of total abstinence. Many people urge that moderation is a higher form of self-control than abstinence, and are prepared to endorse all that has been said with this proviso. Although the proposition is reasonable enough from a general point of view, I take exception to it in the present connection. The fact that abstinence is in the first instance a decidedly trying experience confirms some who have ventured upon it to reject the practice and fall back on their original notion that alcohol in moderate quantities is their final resort. Such persons have weighed the arguments in favour of abstinence, and come to the conclusion that they must personally reject them, as they have an arduous work to carry on, and have no strength for such experiments. They are therefore pledged to the principle that a certain amount of alcohol is a necessity. It is universally acknowledged that temperance work is a fundamental necessity among the poor, and any close acquaintance with it will soon prove that the total abstinence branch is the vital part of it. It is a serious thing to be pledged to the principle of the necessity of alcohol, since it carries with it the consequence of personally disqualifying those who adopt it from aggressive attack on

the main source of crime and misery in the people among whom they work. All rational demands on bodily strength may be met by the total abstainer; irrational demands should not be made, nor for any length of time complied with. It must be borne in mind that these statements do not apply in cases of disease, advanced age, or of chronic ill-health; such cases are under special limitations, and we are not now bound to consider them. But it is well, perhaps, to remember the distinct advantage derived in acute illness from total abstinence in health. One of the strongest weapons known to the medical man has been left unused, and will prove of good service to the patient. May I now offer one word of advice to those who are already abstainers? To those I venture to say—avoid all banter and jest when speaking on this subject either at a temperance meeting or in conversation at ordinary times. We do not joke about fasting to those who practise it, and the same spirit of reverence may very fitly restrain such a tone when applied to abstinence.

(To be continued.)

"The Spirit of Jehovah descends upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of Jehovah." "The Spirit of Jehovah" is the Divine Spirit, as the communicative vehicle of the whole creative fulness of divine powers. Then follow the six spirits comprehended by the *ruach Yehovah* in three pairs, of which the first relates to the intellectual life, the second to the practical life, and the third to the direct relation to God. For *chochmah* (wisdom) is the power of discerning the nature of things through the appearance, and *binah* (understanding) the power of discerning the difference of things in their appearance: the former in *sofiah*, the latter in *diakrisis* or *sunesis*. "Counsel" is the gift of forming right conclusions, and "might" the ability to carry them out with energy. "The knowledge of Jehovah" is knowledge founded upon the fellowship of love, and "the fear of Jehovah" fear absorbed in reverence. There are seven spirits which are enumerated in order from the highest downwards; since the spirit of the fear of Jehovah is the basis of the whole (Prov. i: 7; Job xxviii: 28; Ps. exi: 10), and the Spirit of Jehovah is the heart of all. It corresponds to the shaft of the seven-lighted candlestick and the three pairs of arms that proceed from it. —Delitzsch.

—A hitherto unrecognised painting representing Christ, by Giorgione, has been found in the Church of Santo Francesco della Vigna. The picture hangs on the less important walls in the Church, and being taken down for repair its true value was discovered. The cause of its having waited so long for recognition is a wrong date, 1516, which was written at the back. Closer inspection has proved that this was put on in a

somewhat random fashion long after the painting was completed. As Giorgione died in 1511, it must be of earlier date than that inscribed upon it. The work is done on wood, and represents the figure of Christ kneeling on a gravestone of Greek marble, bearing a white and red flag in his hand. At either side of the grave rest the sleeping soldiers, one of whom has a gun resting between his legs. In the back ground on the picture appears a finely wooded path, which leads up to a castle on a hill.

Christ is risen, again we say
Yes, and Christ ascended, too,
To prepare a place for you.
So we give him special praise
After those great forty days.
Then he sent the Holy Ghost
On the day of Pentecost,
With us ever to abide;
Well may we keep Witsuntide.
Last of all we humbly sing
Glory to our God and King,
Glory to the One in Thee,
On the feast of Trinity

—Selected.

A brotherhood man of St. Louis, J. B. Whitehead, was called in June last to the new mining camp in Cripple Creek, Col. He found in time other members of the Church, and on Christmas Day a mission, bearing St. Andrew's name, was opened in a hall over a saloon. There he had read services every Sunday with an average attendance of forty. They now want to build a chapel where they "may meet to worship God undisturbed by hostile demonstrations." Mr. Whitehead writes that the town will contain over 10,000 people this year and that every dollar will help. His appeal is heartily indorsed by Bishop Spalding.

A man of one idea, and that idea to be cured of Dyspepsia by the use of K. D. C. is the man who succeeds. Make this your idea and try K. D. C.

Many people have the impression that the Church of — has no rented pews. This is not so; there are a certain number of rented pews. Many of us are very much ashamed of this fact. We are not only ashamed because the practice is different from the preaching, but, that it is so because of the mercenary spirit of many members of the parish.

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